

Animal Coeleste

A cherub theology

by

Lars Larsen

2025

“Salvation begins with the new birth into becoming as the earthly nonhuman animals and insects, and is completed with one becoming as the heavenly nonhuman animals and insects in the Garden of Eden. Between is place for the whole salvation history of a human being.”

(Abd Muhammad Rastafari, Jamaican philosopher)

Dedicated to the ecotheologian and animal theologian Maria
Suutala, my spiritual mother

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“Love all God’s creation, both the whole and every grain of sand. Love every little leaf, every ray of God’s light. Love the animals, love the plants, love each separate thing. If thou love each thing thou wilt perceive the mystery of God in all; and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love the whole world with a love that will then be all-embracing and universal. Love the animals: God has given them the rudiments of thought and joy untroubled and pure. Do not trouble it, don't harass them, don't deprive them of their happiness, don't work against God's intent. Man, do not pride yourself on superiority to the animals; they are without sin, and you, with your greatness, defile the earth by your appearance on it, and leave the traces of your foulness after you—alas, it is true of almost every one of us!”

(Fjodor Dostojevski in "The brothers Karamazov" 1880)

Content

Preface.....	8
1. Introduction:	10
<u>The Cherubim, By N.P.Wetterlund.....</u>	10
<u>Continuing with text by Lars Larsen:.....</u>	17
2. Common animal theology	17
What distinguishes humans from non-human animals? The demonization of wild animals in the history of civilization.	17
On being civilized in the way of animals	21
The pyramids of hierarchy and the "narrow gate" to life ...	25
3. Cherubic theology	28
"Animal coeleste" or "The heavenly animal"	28
See Eden in the insects.....	29
My micro-life philosophy foreshadowed by N.P. Wetterlund	29
The mercy seat.....	33
Cherub theology, part 1.....	34
Cherub theology, part 2: About the crown of creation and the sinlessness of animals.....	38
Revelation chap. 4-5 is the center of the Bible	43

Cherub theology, part 3: On the translation of the Greek word "zoon" and on the relationship of indigenous peoples to animals	45
Cherub theology, part 4: Critique of Wetterlund's prophetic animal symbolism	49
Man can never become a true saint.....	52
A little body theology.....	54
Body Theology Part 2: A strange paradox	54
Axel Munthe: An early animal rights activist.....	55
Looking at life from a roe deer's perspective.....	58
The poem "Cherub" by Karin Boye	59

Preface

I have been much occupied with animal theology over the years, my most important contribution to it has been “Animalistic theology. The return of Paradise” which I published 2010 on Titel Förlag (Titel Publisher). There I presented my new ecotheology “animalism”. Since then it has secularized, when I left religion. But the core of animalism has been preserved despite that. In May this year I became more religious again, and discovered the concept “Animal Coeleste” (“the heavenly animal”) again, and found that this concept somehow has to go back to the cherub theology in the Bible. My animalism was theologically deepened through this, and the result of this deepening is to be found in this book, which consists of edited blogposts from 2017 and 2018 on my blog “För Naturens skull” (For the sake of Nature) on www.universalist.blogg.se.

May this little writing fertilize animal theology, and awaken many Christians to solidarity with the animals and the animal within them.

Lars Larsen, Stockholm 2.8.2018

Later addition to the updated version in Swedish: This is my most important writing, despite its small size, and I meditate

upon, and am constantly processing it. I have today processed the text and made additions.

Lars Larsen, Malmö 12.8.2025

Later addition: I'm now finished with a translation into English by me, with some additions.

Lars Larsen, Stockholm 1.9.2025

1. Introduction:

The Cherubim, By N.P.Wetterlund
(from the work "*Andens lag*" [*The law of the Spirit*],
volume 1, 1910-1912)

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full

of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

(Revelation 4, King James Bible, Wetterlund’s translation in Swedish was mostly that of professor Otto F. Myrberg)

John thus saw “four living beings” (“livsväsen” in Swedish, comes from the Swedish translation of the bible text above). And upon them is placed, as we shall see, the greatest importance, next to him, that is sitting on the throne.

And these living beings were similar to lion, ox, man and eagle. They are usually called cherubim. – Let’s consider them from the following view points, that we call six parts:

The appearance and common significance of the cherubim

The old testament is everywhere presupposed in the new testament. In the former the latter has its roots. This also pertains to prophecy. The book of revelation grows from the “prophets”.

She cannot be understood without them. – We thus look for the root prophecy to our text. She is to be found in Ezechiel's first and tenth chapter.

In the first chapter the great and wonderful vision at the river Kebar is mentioned. This vision is the most comprehensive and instructive revelation in all of the old testament. And our opinion is not to give any exhaustive exposition of it. Because her depth, height and width are endless. We can only make some small hints here and there for practical use in life. She namely contains for us available truths of deep and mighty seriousness. And we believe, that they should be more commonly considered, than what is the case.

The prophet saw a storm wind coming from north, a big cloud with fire. And a glow surrounded it.

And in the middle of the fire four living beings were seen. And they were similar to human beings (Ez. 1:5). Every one of them had four faces, namely a human face in the front, a lion face on the right side and an ox face on the left side and an eagle face at the back.

And every one of them had wings and human hands below them and were full of eyes everywhere (Ez. 10:12). And “When the creatures moved, I heard the sound of their wings like the roar of many waters, like the voice of the Almighty, like the tumult of an army.” (Ez. 1:24).

And they had feet, that were like calf feet. And by their side they had each a wheel (1:15; 10:9). And the wheels appeared to be

made of chrysolite. And their rims were hight and terrible (1:18).

And all the four living beings were like glowing fire and were burning like torches (1:13).

In the tenth chapter they are called cherubin. And there they are summarized into one single living being under the name of The Cherub (10:2, 4, cf. 9:3). Because in reality they are only one living being. That they appear as four, depends upon their lightning-fast movements to all the four sides, and upon the human lack of total view under the imperfection (1 Kor. 13:9).

And above the cherubim there was a firmament, as a glorious chrystal, stretched out over their heads (1:22). And upon the firmament a throne was standing. And upon the throne there sat one, who was like a man. It was the Lord God, the Allmighty, who is, who was and who is coming, it is the Eternal. -And as the rainbow in the sky, when it rains, so was the appearance all around (1:28).

And when Ezechiel had seen this majestic vision, he fell to the earth as a dead. But a heavenly voice raised him up (2:2). -He had seen the glory of the Lord. (1:28).

What do the cherubim mean now? They mean the creation. Our text is telling us that. Because it is about the Creator and the created. That is apparent from the last verse, which is the hymn of the creation to him that sits on the throne.

But they signify the creation with the exception of the impurity and the disorder, which she has got through sin. Because the cherubim are full of holy life, so that they burn like torches, and say day and night a three-fold holy (cf. Jes. 6:1-3). They are thus a faithful expression of the glory of the Lord.

The Cherubim are an image of the creation at every point in time, namely an image of her as she should be, but is not.

In the vision of Ezechiel God enthrones her, and she stands in right relationship with him under the throne. So should it be right then, in the time of Ezechiel. But it was not so. Hence the whirlfire with raging lightnings (1:13), images of God's wrath. And therefore the prophet was called upon to preach judgments against Israel and the Gentiles (chapters 2–22).

And even in the vision of Johannes God is sitting upon his throne, and the creation is worshipping him. So it should be right then, in the time of Johannes. But it was not so. Hence “lightnings, voices and thunders” from the throne (Rev. 4:5), which take shape in the judgments upon the world, which are presented in the following part of the Book of Revelation, and which culminate in the seven last plagues of God's wrath.

The cherubim are thus the heavenly archetype and model of the creation, after which she has to be transformed, if the thunders over her will be silent.

And the vision of John still stands beneath all his visions in this book, still showing the world how it should be and must become. Only in new heavens and a new earth has the cherub image been given its due. And then no more thunder and storm.

Everything is in eternal glory subject to Him who sits on the throne.

When Adam lost his cherub glory, he was expelled from paradise. And the cherubim were placed at its gate. And there they still stand as an unchanging reminder to all Adamites, that the way in there is only through the cherub. And they stand there as watchmens, equipped with the "whirling fire" and the cutting sword of lightning to guard the way to the tree of life. That is, they do not permit creation to make itself eternal in its fallen figure, but they keep her under corruption, dissolution and death. —It is your cherub, o man, your heavenly archetype under the throne of God, which crushes your stolen glory and never allows, that you make yourself a paradise outside of paradise. It is him, who whirls you around with judgement fire, so that it "goes around", and you do not know how or what; he who with the sword of lightning also cuts off your faith and dissolves it in the fire of suffering, so that the dross may run away and you become like him. The way to the tree of life, which is Christ, the resurrected, goes only through the cross, which is the crucifixion strike of the cherub sword, which kills the expelled Adam, that crosses him over as unfit for paradise. Never try to come to the tree of life by side roads. They all end in corruption. Because the watchmen watch with drawn swords. And when you least expect it, it flashes.

Has then our sinful world totally lost its cherub form? Not at all. The cherubim are everywhere, as long as she corresponds to God's will. We have them first and foremost in the eternal essence of creation. The cherub lives in every human being, in

every animal and plant and in all of so-called inanimate nature. For all creation has an incorruptible essence. Thus man has an incorruptible image of God in him. It defies all sin and death. It sits there eternally, even in the eternal torments. Because man is and remains man. — And so all creation. It can undergo changes and transformations, but be destroyed it cannot. Not even the smallest grain of sand can be deprived of its eternity. All creation lives and groans under the corruption, but meets an eternal incorruption (Rom 8:18–25). Everything has the eternal cherub essence within it, everything desires to glow in eternal glory.

But the cherub exists not only in the fundamental being but also in its nature, as far as it corresponds to God's will. All good is the cherub by both pagan, Jew and Christian. As far as the living truth reaches in hearth and deed, so far the cherub reaches. And the task of the gospel is to restore him to the holiness of heart, so that he glows from inside in perfect holiness. Therefore the Christians are called "The saints of the Lord". They are the cherub.

Man, respect for all creation, because in all the Almighty dwells, and he leads its cause! Sensitivity towards all creation, all feels and suffers and want to rejoice with you! Reverence for all creation, because all lives and shall live forever, on all has the Eternal imprinted his mark; everything bears the majesty of eternity within them! And all things cries out to you: "Burn of holiness and righteousness, so that we can burn together in eternal glory!"

Continuing with text by Lars Larsen:

2. Common animal theology

What distinguishes humans from non-human animals? The demonization of wild animals in the history of civilization.

“Animalism,” my particular ecotheology, holds that humans are animals, and should therefore live in harmony with their animal nature, which we do not do now. It is easy to believe that this means that we should let go of all our inhibitions, and steal, harass, and fight without restraint. But are animals like that? I suspect that we are demonizing animals here **to defend our alienation from our heavenly animal nature**, from the natural. Is it really the case that animals have no restraints and inhibitions, while humans can control themselves? Is this what distinguishes humans from animals? I do not think so. Animals are also socialized into social codes and rules, which they share with others within their species. Yes, some of this is even in their genes. Animals, for example, rarely eat members of their own species, and rarely kill them. It is because of their mutual rules. Animals subordinate themselves to others, just like humans, animals have hierarchies just like humans (which does not mean that I defend hierarchies). The dogs in civilization are examples of animals' ability to socialize into social rules. Dogs rarely bite their masters and mistresses, and even rarely strangers, despite their origin as predators.

In the same way that animals have rules, one can find unbridledness in humans, crime and corruption without equal. Humans here seem to be capable of greater unbridledness than animals, who are quite moral in comparison.

But why do we associate unbridledness, lack of inhibition, depravity and perversion with the animalistic? Perhaps, in addition to what I have already mentioned, one finds an explanation for this in the fact that in many old Swedish Bible translations the Antichrist is called "vilddjuret" *, "dyret" ("djuret" in Norwegian), and "the beast" in English Bibles (can mean "animal" in English). This where the Greek word "therion" (1) in the original text rather here means a monster (in the Swedish Bibel 2000 the word "odjur" ["monster"] is used, which also fits better as a description of the creature that came out of the sea in [Revelation ch. 13](#)). Isn't a monster rather a non-animal, a perverted animal that has lost its original nature, its true animal nature? Much like man? I would say that it is man who has become an Antichrist, not the non-human animals. Connecting the anti-Christian to the animal-like and animalistic leads to a demonization of the animals. The animals deserve a vindication from the slander of them that the Christian church is guilty of. Theologians should pay attention to this. And familiarize themselves with [ethology](#), the study of the behavior of non-human animals. The difference between man and non-human animal is probably not so much a question of differences in unbridledness, as a difference in what I would call "mathematical intelligence". I would not say that man is more intelligent than animals (rather stupider, considering what he does to the environment), but that man has overdeveloped a certain kind of intelligence, the mathematical one, which has

made him cold and calculating, yes the lord and tyrant of nature. This is not particularly intelligent, let alone wise, to transform living, wild nature into numbers on a screen, so that one can expand one's planetary empire over all that lives, control and exploit and manipulate everything on the planet (2). I would therefore also say that animals seem to be more intelligent than man, if one looks at the whole, and not just at a single aspect of intelligence, the mathematical one, the one that has undergone a cancerous transformation in man. Animals have overdeveloped other kinds of intelligence far beyond what man is capable of (how do migratory birds find their way from Sweden to Africa?), and which are often smarter from an ecological perspective than mathematical intelligence is.

To have mixed the wild animals of the forest into our culture's mythical notions of the Antichrist has been a fatal mistake, which is perhaps partly behind Western civilization's alienation from nature. It has cost the lives of countless wild animals, especially predators, and perhaps it has partly justified our taming and [domestication](#) of animals and all the wild indigenous peoples we have encountered, our project to demonize and tame all that is wild. We are now getting a taste of our own medicine, as Mother Earth herself begins to turn against us.

Animalism is a rebellion against this demonization of wild animals, and an attempt to reclaim the right to our animality, our unity with nature and animals.

* Satan has also often been depicted as half human, half goat.

(1) The word "therion" can mean both wild animal and monster, but from the context it should be obvious that it is an animal that is referred to, especially considering what the monster that rose from the sea in Revelation chapter 13 looked like: *"It had ten horns and seven heads, and on its horns ten crowns, and on its heads blasphemous names. The beast I saw was like a leopard, and its feet were like those of a bear, and its mouth was like the mouth of a lion."* (Rev 13:1-2). If this is not a monster, I do not know what that word means. The beast in Rev. 13 is a mythological, evil animal creature, a monsterbeast. The Old Testament prophets Isaiah, Daniel (see Dan.7:3) and Ezekiel also used mythological sea monsters in their prophecies (and also used a term in Hebrew that corresponds to "therion"), and the monster of Revelation is a part in the discussion of this tradition. The seven-headed monster in Revelation belongs to the tradition of dragons (like Leviathan), sea monsters (like Leviathan and Hydra) and demons, not animals of the forest. The word "therion" is somewhat similar to the English "beast", which can mean both wild animals and monsters.

(2) Jesus came to earth to serve, not to rule, see Matthew 20:25-28: *"Jesus called them together and said, 'You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'"*

Hence my inclination to call man an Antichrist, because what he does on the planet, to rule over all life, is precisely the opposite of Jesus' life.

2017-11-13 @ 15:45:00 Permalink Animals Comments (1)
Trackbacks ()

On being civilized in the way of animals

To many, being "civilized" is a positively charged word. It is mostly for the [anarcho-primitivists](#) that it is negative, because of all the negative things they associate with civilization, such as class differences, colonialism, mass war and environmental destruction. But if we use the word in its positive sense, as an expression of being disciplined, courteous, sensitive, tolerant, educated and refined, then wild nature is more civilized than civilization. At least in terms of disciplined asceticism and respect for the environment, yes the simple restrained life, with a refined sense of quality and "education of the heart" *. And how refined are not the trees and flowers! Compare these with the noisy machines and cars of civilization, and decide who is more civilized. Despite civilization's excessive legalism, there is a lack of restraint and chaos in it that can make one flabbergasted. How uncivilized is the so-called "free market", the consumer hysteria? There, people have let go of all inhibitions and indulge unrestrainedly in the lusts of the flesh, in immorality. Here you can listen to religious ascetics and hermits, who resemble wild animals far more than the rich upper-class woman/man strolling in the shopping mall, and indeed share with wild animals what is the core of all

"civilization"; to restrain one's desires so that one does not ruin it for one's poor brothers/sisters or for one's grandchildren. The wild animals, trees and flowers are experts especially when it comes to one thing: to economize on resources, to save, especially in winter, so that they and their children survive the winter. They can eat a lot when the time comes, but only to have something to eat for the winter months, when they are masters of asceticism. You don't see this in the upper class. There it is a short-sighted gluttony for gadgets and luxury that applies, without regard for the coming difficult times, life after the Collapse, i.e. the "winter" of civilization, which will come in perhaps a few decades.

Asceticism is the core of all "civilizing", because it makes us considerate of others, of animals and of nature (1). It is the great "wisdom", and belongs to the core of all spirituality throughout history, all true education has known it, and monks and nuns and mystery schools have taught it in all ages. It was our most beautiful saint, [Francis of Assisi](#)'s (1181-1226), most beloved theme, he who married "Mrs. Poverty". It is in our religious myths, in Moses and Jesus, in John the Baptist and Paul, in Diogenes and Heraclitus, in Buddha and Lao Tzu. For them, the unrestrained following of the lusts of the flesh was a mortal sin, and they would turn in their graves if they heard about our modern free market and consumer culture at the expense of nature and the Third World. The ecological wisdom that we find today in the environmental movement is perhaps ultimately rooted in the [moralism](#) of religious ascetics, their demand to train themselves in love, consideration and discipline for the good of our fellow beings. And perhaps these ascetics and hermits had taken after the animals? They at least lived for long

periods in wildernesses, much like one of our contemporary ascetics, [Andris Fågelveiskare Hansen](#), who has lived so long among the wild animals in the forest that he can imitate 120 birds. Andris is homeless and has been like a hermit for many years in his early youth, and can give us some insight into what hermits in ancient times might have done in the wilderness; reading the "Book of Nature" (the other essential book next to "God's book", the Bible), as they sometimes called it. There they saw the finger of God, there they learned his subtle language, his fine essence, in the flowers, in the wolves, in the deer. The hermit [Seraphim of Sarov](#) (1754-1833) in Russia is said to have fed bears in his small hermitage in the forest, shared with bears his meager diet that he received from people in civilization, and he even befriended them. One wonders if Seraphim did not also feel a certain kinship with the bear, since it lives most of its life as a hermit. Perhaps he interpreted its essence as a Word of God to him? I think so. But we in the rich West have lost this wisdom, to read the Book of Nature and see there God's address. The "animal" instead becomes something we look down on, something low and almost anti-Christian, as I wrote about [in a recent post](#). The wild animals are pagans to us, pagans who are to be tamed and "civilized" like cattle and showpieces in zoos. We do not see that it is in fact we who are the great sinners, and the animals who are pure like innocent children. It is the animals who are the great ascetics, not us. I think about that sometimes when I think about how ducks and deer will cope next winter. They are heroes all of them!

Many people probably think that non-human animals are lovely creatures, but when it comes to the question of our own so-called "animality", we are ashamed of it, and consider it something

“low”. Unfortunately, religious ascetics have contributed to this with their common body contempt (think of the self-torture of some fakirs in India). Animals lack this kind of body contempt completely, they are not ashamed at all of their physicality, their nudity, sex, pooping, peeing and farting and burping. I think it is sacred to them, in some way, something that they think makes them alive and real, grounded. We rich people in the West have adopted the sick type of asceticism, body contempt, but rejected the healthy asceticism, thrift, discipline and consideration for our fellow beings. Unfortunately, it's all upside down. We also see it in our language. What kind of sound does the word "animalistic" have for the common man? It says a lot (just look at [the synonyms the word has](#)). Today, it is a worse sin to scratch your scrotum when others are watching, than to live frugally, so that you have something to give to the beggar on the street corner. That's how low we have sunk. To indulge in luxury is the true "animality" if we are to use the word in its negative sense, not to scratch your scrotum or fart at the dinner table. Yes, I shouldn't say that, because it blackens the reputation of the animals, something that they have to put up with enough as it is now. Let's instead rehabilitate the word "animalistic" so that it has a sound as lovely as animals are lovely (a sign of how Christians can perceive the word "animalistic" is that a Methodist pastor considered my book "[Animalistic Theology](#)", Titel förlag 2010, to be blasphemous).

* Of course there is cruelty and brutality in animals, but it is often not the kind of cruelty and brutality that humans have, i.e. excessive violence, but only violence to survive, to hunt for their

food. And of course it is also the case with animals that sometimes they do not take care of the weakest, but let them perish, but humans are much worse here.

(1) Asceticism is not at all harsh and merciless, as one might think, since we need to work less the more ascetic and simple we live.

2017-11-25 @ 14:47:00 [Permalink](#) [Andris Fågelviskare](#)
[Comments \(1\)](#) [Trackbacks \(\)](#)

The pyramids of hierarchy and the "narrow gate" to life

There are two pyramids of hierarchy in human society, one with the top up, and one with the top down. The one with the top down is below the one with the top up, and the bottoms of both meet in the middle. From this middle point and up along the upper pyramid, people's admiration and solidarity begin to flow upwards towards those above themselves (there are exceptions), at the very top there is a personal God to whom solidarity flows up (there is a small gap that opens up towards God at the top). Either it is the Catholic Pope or the President of the United States who stands at the very top, with the most power and status.

From the middle point and down along the lower pyramid (somewhere at the point where the working-class hierarchies are) one's admiration and solidarity begin to flow downwards,

towards those below oneself (there are exceptions of course). For those at the very bottom (they are few, they are the poorest of the following categories: forest-crazy hermits, vagabonds, Indian sadhus, environmental activists, hippies, outsiders, anarcho-primitivists, animal rights activists, the homeless and then the occasional village idiot) it is the animals and nature that matter, at best. These form, for humanity, a narrow gateway into the great "common life", where most creatures live, and where there is a lack of clear hierarchical pyramid structures, instead it is an intricate and seemingly chaotic network where everyone is interconnected in a crisscrossing manner and where it is difficult to determine who is above whom, and in what order (you cannot make such an image of the common life). You will not find nations, nor kings and presidents over nations, at most ant queens in small anthills. You will not find class antagonisms (hence the difficulty of making hierarchical pyramids), nor rich and poor. This is how most people on this planet live, yes all bacteria and insects, and a fox that roams the outskirts of the city has surely wondered, in its own funny way, in images, about what the strange outsider the human species is doing, cut off as it is from the rest of life's way of life, constituting a tiny minority, but a sick and cancerous growth from which the rest of the species suffers.

As I said, the gate is narrow from the pyramids of hierarchy down into the almost democratic equality of "common life", the path goes through what those at the top see as something low, decadent, "animalistic" (the sound of this word reveals the dirty imagination of the rulers), godless, chaotic, foolish and ghostly. The gate goes through the poorest minority on earth, the lowest bottom of society, the homeless beggar on the street, the street

children, the madman, the village idiot, the "mentally retarded", and through the slums. You can never get there through the other opening, the one that faces upwards, it goes straight out into the cold, virtual world of megalomania, megalomania, where no creature from the common life has ever set foot or will ever set foot. And the gate is so narrow that you cannot jump over the Gipsy beggar on your own street, and go to India as a missionary or aid worker, you will never get out through the gate that way, you will inexorably become a colonialist in the service of the hated "civilization", yes the upper hierarchy pyramid, to alienate the poor in India from the common life, from nature. No, the gate is narrow, and no negotiations will help, you can twist and explain away and deceive yourself as much as you want, you cannot get out through the lower gate like that. The gate into the "New Jerusalem", "Eden", the cathedral and temple of Life, the sanctuary to which we will all one day return.

2018-04-30 @ 13:01:00 [Permalink](#) [Civilization Criticism](#)
[Comments \(0\)](#) [Trackbacks \(\)](#)

3. Cherubic theology

"Animal coeleste" or "The heavenly animal"

(copy of a handwritten mini-book)

"Second surgeon: Animalistic? That is something else entirely; it has nothing to do with this. But even the animalistic, natural, why should it be so low? The animalistic, which is below us in most cases, nevertheless stands above man in one, especially in a time when we are at odds with ourselves through countless conflicts. The animalistic way of being, the instinctive life, shows the harmoniously captivating image of a high unity with oneself. You have heard the thought of the Mystics about animal coeleste? Man's striving, it is claimed, should really be to ultimately become nature again, to become like an animal. "

(the Swedish author and poet [Carl Jonas Love Almqvist](#) in the novel "The Queen's Jewel" ["Drottningens juvelsmycke"] 1834, p. 53 in an edition from 2002. This book was read in schools in Sweden until the 60s.)

2018-05-16 @ 11:59:00 Permalink Animal coeleste Comments
(0) Trackbacks ()

See Eden in the insects

When you lift a large stone, and see all the strange creatures crawling under there in the dark, you should remember that they all have the same lovely essence as the dogs (think pugs) and the sparrows. All animals and insects and plants and stones have the same paradisiacal essence, I have seen.

2018-06-28 @ 13:06:00 Permalink Animals Comments (0)
Trackbacks ()

My micro-life philosophy foreshadowed by N.P. Wetterlund

"The cherub lives in every human being, in every animal and plant and in all of so-called inanimate nature. For everything created has an imperishable essence." (p. 5 of "The Law of the Spirit to the Armageddonian Congregation", 1915, by [N.P. Wetterlund](#)). The entire text from which the quotes are taken can be read [here](#), see the first part, "The Appearance and General Meaning of the Cherubim")

See explanation of what a cherub is, [here](#).

My comment: Wetterlund was one of the first people I read after I converted to God at the age of 12. His preaching permeated the preaching of the early [Smith's friends](#) (Smith's friends are my mother congregation), and articles by him appeared abundantly in their magazine "Skjulte Skatte" in the

1930s. Even their current leader Kåre Smith has been deeply impressed by Wetterlund, his spirit still lives among the Smith's friends.

I have previously spoken in this book about the cherubic animal within us, which we all have, and also about the "Animal Coeleste", the heavenly animal, which Carl Jonas Love Almqvist spoke of, our inner pure, innocent, paradisiacal animal nature. I actually believe that the Neoplatonic, mystical notion of the Animal Coeleste must have one of its sources in the theology of the cherub, for the cherub was an angel who was a mixture of animal and human (so according to the Swedish Wikipedia article "[Cherub](#)"), an animalistic angel, just like the Animal Coeleste was. It was also cherubs who guarded the entrance to the Garden of Eden and prevented Adam from eating from the Tree of Life after he was expelled from the Garden. Wetterlund interprets it as if the gate to paradise only goes through our inner cherub, by becoming cherubic again, and it is guarding it so that we cannot make a paradise for ourselves outside of paradise, and so that creation cannot perpetuate itself in its fallen state (are they perhaps guarding so that [Ray Kurzweil](#)'s dream about an eternal techno-paradise cannot be fulfilled and completed?). Yes, the cherub appears quite a lot in Jewish mythology, they were also depicted on the lid of the Ark of the Covenant, two cherubs in gold that stood on the lid, and Yahweh was thought to be enthroned between and above their wings. They were depicted on the curtain of the Holy of Holiest, and everywhere on the walls of the same. They thus have a completely central position. In the New Testament they appear in the fourth chapter of the Book of Revelation, and my animalism was born largely through an allegorical interpretation

of this chapter, whose secret, animalistic content was revealed to me in prison in Serbia in early 2010, when I translated the Book of Revelation in an animalistic spirit or sense, while I was in a trancelike state.

Wetterlund has probably been the ultimate source of my cherub theology, since I included a text about the cherubim that was in Wetterlund's "The Law of the Spirit" (Andens lag), in the first issue of my magazine "Sela" in 2007. It was the first text in this giant work of Wetterlund's of over 1200 pages. Yes, I wonder if my animalism has also drawn a lot of inspiration from this text, which is one of the most beautiful and profound I have ever read in religious literature. It is also the most important in the book "The Law of the Spirit", on which everything else in the book is based.

That every atom has a cherub within it, an animalistic, wild angel from the Garden of Eden, like a fairy or a troll, yes, these are such beautiful thoughts that one wonders if it is too good to be true. Especially if these cherubs become more and more paradisiacal the smaller they are, much like man is more paradisiacal the smaller he is (think of the fetus in the mother's womb and the infant).

But Wetterlund is not alone in this beautiful thinking about the atom, but it is also found in many other mystics and old and new theosophists, yes in many New Age mystics, such as the Danish mystic [Martinus Thomsen](#) (1890-1981), in "Martinus' Cosmology", where atoms are living beings, divine, and where the atomic nucleus is like a sun with the electrons like planets orbiting around it. There is probably something like that in New Age physics, but I'm not sure (maybe in [Fritjof Capra?](#)).

Please visit the website of [the committee of Wetterlund's writings](#), which publishes Wetterlund in new editions. There are many gems there. You can read the entire "The Law of the Spirit" (Andens lag) online, [here](#).

Wetterlund is better than most of the Christian literature published today, and plays a part in puncturing the "myth of progress" within the Christian church. He is also very poetic (full of subtle linguistic innovations) and rough, salty and strict in a liberating way.

2018-07-20 @ 14:22:00 Permalink Animal coeleste Comments
(0) Trackbacks ()

The mercy seat

(Revelation's fifth and sixth chapters)

Deep in the heart of existence,
vaulted over fairy tale and myth;
the crystal sea's pure, bright colors
and wind of seraphim's wings murmuring.
Four animals are seen throned over it,
- cherubim - and one is of Adamic nature,
who has let a blood atone for himself,
a blood of a Lamb so pure and white,
in the middle of the crystal sea throne.

From that Lamb a song of ecstasy sounds,
crystal clear as the sea itself.

Prophets have tried to interpret it many times
when they have vaulted beyond themselves.

And the strains themselves heal the deepest wounds

yes even in the breasts of suicidal people,
about the eternal Eden those strains foretell
and they are sung with a fairy tale voice.

2018-07-30 @ 14:14:00 Permalink Spirit World Comments (0)
Trackbacks ()

Cherub theology, part 1

*"For the gospel is the sweet message that by grace I regain my
lost cherub position..."*

(N.P.Wetterlund in "The Law of the Spirit" [Andens lag] from
1910-1912, p. 49)

This is the core of my new philosophy "animalism". The cherub is an "Animal Coeleste", a heavenly animal. The Swedish Wikipedia writes that the cherubs "are described as a mixture of animal and human form". This opens up fairy-tale perspectives on the Bible and Christianity. Yes, suddenly these take on a fairy-tale shimmer, because the cherub is absolutely central to the Bible. I have written about this before, [here](#). Suddenly, fairies and trolls and nature spirits have a place in the Bible and Christianity. Yes, nature has suddenly taken on a shimmering place in them. Cherub theology is the climax of the Bible's nature mysticism. And Christianity is starved of nature

mysticism (1), this lovely heavenly speculation that unites heaven and earth and returns us to our roots.

Strange to find such lovely cherub theology in a Christian fundamentalist like N.P. Wetterlund. But then, cherubim are also found in many places in the Bible, and as a Bible believer, you cannot get past them. They are there as interpretive keys to opening unimaginable treasure chambers in biblical mythology. Yes, to opening the third heaven, Eden.

The cherub is the prototype and archetype of animals, the primal or primordial animal. It is the good in the animal, all that is heavenly in the animal, that which we see particularly clearly shining forth in baby animals and puppies. Yes, we see it clearly in every dog. In the wild predators we see it more dimly. But it is there clearly nonetheless.

The cherub is also the spiritualized animal, the spirit of the animal, the spark of God in the animal. That which will live on after death, and roam with the angels in the Garden of Eden. The predatory nature is not included there, just as it is not found in puppy dogs. It is something external. In Eden, the animal will associate with all animals in friendship, as Isaiah prophesied in the Bible (Isa. 11:6). And it will speak to man and the angels, in a mysterious way. It will be tame, but not by force. It will be "wild tame". The dogs in civilization are models of the animals

(1) In the history of Christian theology it's rare, but you find it in the Lutheran mystic Jacob Böhme, the Catholic philosopher Franz von Baader and the Catholic scientist-priest Pierre Teilhard de Chardin (later addition to the book 29.8.2025)

of Eden, the dogs are spiritualized animals, which have developed great patience, great gentleness and good-naturedness (think of a pug or a Labrador), and which follow their masters and mats even without a leash, most of the time. They are servants, not because man is above them, but because they are greater than their “superiors”, for whoever would be greatest must be servant of all, said Jesus (Matt. 20:26).

The biblical cherub theology makes us reevaluate our view of animals, and perhaps wash the word “animal”, because we too are animals and have the cherub, yes the animal cherub, in us. To use the word “animal” as something dirty and low, is like swearing with a gender expression, to defile both the animals and our own primal nature as animals. And we should not call the Antichrist/Babylon the “wild animal” (sw. “vilddjuret”), as many Bible translations do, but “the monster” is a more appropriate word for the context, which reflects the meaning of the basic text better. The former word makes us justify taming, domesticating and keeping animals in captivity, but such is hideous in the light of Eden, **this** is the true behavior of monsters. In Eden there is no compulsion, and tameness is won by love, not by bars and leashes. Then it always becomes a “wild tameness”, as with Francis of Assisi’s wolf, who followed him voluntarily wherever he went, tame by love.

“Wild tameness” is to serve – in freedom and out of love – the cause of good. It is like the forest garden that has been allowed to go wild but still serves animals and people. It is like the city pigeon, the street pigeon that walks among the people on the street and makes them happy, in freedom (she could be in more beautiful and better places!). Wild, but tame.

“Wild tameness” is the wildness of love and the tameness of freedom. “I want to let love grow in the wild”, sings Eva Dahlgren (Swedish artist) in the song “When a Wild Red Rose Blooms” (“När en vildröd ros slår ut”). And the greatest freedom lies in the love of one's neighbor, in serving her and the cause of good in freedom, voluntarily, spontaneously, not losing oneself in the pleasures and comforts of one's ego, which is a predatory mentality towards the poor. The most "civilized" ones, those who look down on animals the most and most defile the word "animal", are paradoxically often those who have the most of the **bad** in animals, the predatory mentality, greedy territorial thinking, aggressiveness and irresponsibility for the weakest in the herd. Their dirty imagination makes them project their own rottenness onto animals, a rottenness that is a thousand times worse than that of animals, who are actually innocent and pure and sinless. They think animals are stupider than them. The truth is that they are a thousand times stupider than animals, who at least do not destroy the planet and are not at enmity with their own primal nature.

Wetterlund seems to have low thoughts about wildness and animals in several passages. But then he was also a priest in the Church of Sweden. But my cherub theology is partly taken from him. He saw the cherub in the animal, after all.

2018-07-31 @ 16:01:00 [Permalink](#) [Cherubim and angels](#)
[Comments \(0\)](#) [Trackbacks \(\)](#)

Cherub theology, part 2: About the crown of creation and the sinlessness of animals

As you have probably noticed already, I have an upside-down hierarchy when it comes to creation; The atom is the core of the deity, and the further away one is from its life, the further away one is from paradise. Man is furthest away. He is thus the bottom of creation and the great child of sorrow instead of the crown of creation, the latter the church has often claimed, throughout history, that man is. That man is the great child of sorrow of creation is also seen today and in history. Even indigenous peoples can be cruel. And man's great "sinfulness" comes precisely from the fact that he could do so much good, be the guardian and steward of creation, but is its destroyer instead, the more the more he has distanced himself from the non-human animals.

But if he becomes free from civilization, and returns to paradise, he can do more good than perhaps any individual non-human animal can. He can make amends for a part of humanity's crimes, atone for it, he becomes part of the Lamb, the slain Lamb. The Lamb is the pure paradise within us, the atom in its purity, in and through us, as we become one with our inner cherub. Man has an opportunity, through his great ability to do good, to go all the way back to the atom and the ultimate cherubic nature, while he is human, something we can see in certain saints and martyrs. If they reach all the way, they share the atom's position as the crown of creation, they are assigned "thrones in heaven" ("the 24 elders"), which is the ultimate service - to support the world, as the atom does, to participate in the divine creation, instead of destroying creation. Whether

there are people who have reached it during their earthly life, I do not know, but according to Christian theology Jesus of Nazareth reached it, and therefore received the name Lord and Messiah. The saints and martyrs share his slain Lamb-nature, as the bride of Christ, according to the same theology, and can in a certain sense be said to have reached, at least the martyr saints, who sacrificed the most, loved the most, a literal likeness to the mythical Christ. Animals are closer to paradise than we are, to be sure, but they have limitations that mean that as individuals they cannot do as much good as a man can, but they can do it as species, races and group souls, something that has reached its climax in the dogs, who in service and in carrying people and their contact with nature, have reached as far as the saints and martyrs, and the dogs consequently share the throne with them. The sheep (especially the lambs) had this position in Jesus' time, as sacred animals, they had nested in and smuggled the spirit of nature into civilization, and sacrificed their freedom for the salvation of people. That is why Jesus is called the "Lamb of God", and that is why sheep and lambs were mostly sacrificed in the Old Covenant (the Old Testament is about the Old Covenant), e.g. in the Tabernacle and in the Temple in Jerusalem. Today we mainly sacrifice dogs to captivity and waiting, through the grotesque dog breeding industry. But Nature uses these crimes to save us, just as a compost heap uses everything that is thrown into it to produce nutritious, indispensable soil. The dogs are reconcilers, saviors, mediators between God and man, just as the sheep and lambs were in Jesus' time. It was shepherds who first heard about the birth of Jesus, while they were herding sheep in the wilderness, according to the myth, not without reason. And Moses was a shepherd, and received his calling to liberate Israel, in the wilderness when he

was herding sheep, after 40 years as a shepherd in the wilderness. David was also a shepherd when he was anointed to be king by the prophet Samuel. Moses and David are the most important mythical models for Christ. Today, God may call through dogs, calling people who spend a lot of time with dogs and have seen the divinity in them. That is how I received my divine calling, at least, by experiencing that I was adopted by dogs (I constantly greeted dogs on the street, and gradually got this feeling). That is how my philosophy of "animalism" was born. Today, we could call Christ "God's slaughtered puppy" *, or "God's captured puppy" instead of "God's slaughtered Lamb", without it being blasphemy, although it is of course that for those who look down on dogs, and do not see their messianic calling as the revealer of Nature, i.e. "God", among humans.

Some dog breeds have developed such a Christ-likeness that nothing bad can be found in them. They have done this as group souls. The sinlessness of animals becomes crystal clear in them, and reveals the rottenness and unnaturalness of man, yes it judges it. But not all animals are as close to paradise as they are. Animals are also quite far from the paradise of the atom. But still they are sinless. Why? Well, simply because they cannot be different from what they are, they do not have the freedom that we humans have, they do not have hands to do good with, as we humans have. And they live entirely in their instincts and in the programming of their genes, much more than humans. Instead, they evolve into messianic tasks as species, races and group souls, but they cannot do anything other than follow their species, race and group soul. This is their security, part of their paradisiacal nature, because the group soul becomes stronger the closer you get to the atom. For such ones there is no

possibility of the "fall", they are secure in their group soul and in the divinity of their species.

Getting a dog is like sacrificing Christ once again; a whole life in captivity, relative inactivity and "idleness", stimulus poverty. And much waiting is created, which is however salvific, for the dogs "pray" for their jailers, in the strange way of animals, just as Christ, according to the myth, asked for forgiveness for his crucifiers. And love makes them happy even though they have heavy burdens to bear. They literally LOVE their masters and their mats.

The dog is a radiant cherub on the mercy seat in the heavenly temple, and also has a part in the slain Lamb who is still being offered there for the reconciliation of the world.

Yes, there are many species of animals that have a part in the slain Lamb - e.g. caged birds, cows, guinea pigs, pigs, minks and fur farm foxes (1). They are crucified, sacrificed, all of them, and they groan and wait for the revelation of the children of God (Rom. 8:19,22). The day when their messianic task is completed, and they have made the jailers and executioners, the **crucifiers**, see that they crucified Christ anew, so that "*all men shall see him, and they also which pierced him: and all nations shall wail because of him.*" (Rev. 1:7). And the way there, is through the cherubim, through the slain Lamb - the archetypal cherub - in every captured and slain animal, yes every such creature. There is no other way. There are plenty of the cheap grace priests, but this, cheap grace, the cherubic salvation does not know. We must take responsibility for our actions and for the creation that we have enslaved and defiled, and rise to life with Christ and the animals, not without them. We will never

succeed in building a paradise outside of paradise, for the **cherubim** (sic!) guard the entrance to the Garden of Eden with a flaming sword (Genesis 3:24), so that we cannot eat of the Tree of Life outside of our own inner cherub. We must go through it, we must be transformed and sanctified in our inner being, so that we cast off the old Adamic Babylon nature.

* We could sing "God's pure innocent puppy" instead of "God's pure innocent lamb" (I am thinking of Psalm 143 in the Swedish Church's hymnbook, a very old and well-known hymn).

(1) But these just do not have the same opportunity to convey their salvific, messianic love to us, as the dogs have - and among the dogs, the puppies, they give the most among the dogs.

2018-08-02 @ 15:06:00 Permalink Animal Liberation
Comments (0) Trackbacks ()

Revelation chap. 4-5 is the center of the Bible

I would go so far as to say that Revelation chapter 4 and chapter 5 are the center of the Bible *. Nowhere else in the Bible is the innermost part of the Godhead, the throne of God, described so carefully and beautifully. And isn't God the center of the Bible? God and the Lamb?

I think N.P.Wetterlund would agree with me, who began his great work "The Law of the Spirit" by explaining the fourth chapter of Revelation.

There is great depth in these texts, a lot of nature mysticism, and old Jewish mysticism, from both tabernacle mysticism and **merkabah mysticism**. They are full of symbols and archetypes. Fairytale-like.

Interesting to note is that a slain Lamb stands in the middle of the throne, where "God" was traditionally thought to reside. The slain lamb is the **primordial cherub**, the innermost of the divinity in all beings, what all beings from the atom to man have in common, and it says something about the fact that "God" is not separate from his creation, but suffers and feels with it, yes is a slaughtered, crucified God, a suffering God, as Erling Eidem claimed in the book "The Suffering God" ("Den lidande Guden" 1922), and as the Swedish poet Bertil Malmberg wrote:

But are you powerless, eternally one with that

which wanders, hunts and which dies and dies

- and is it this unity which makes

your divinity and immortality;

and are you the voice through rain and wind
and the anxiety of frightened hands, when they caress
a beloved being's all too pale,
— oh too transparently pale cheek,

and are you the one who gathers into one
time, love, withering and lamentation
-then it is for you that I grope
and you that I seek everywhere, my God.

(From the poetry collection "Flutes from the desolation"
["Flöjter ur ödsligheten"] 1941)

But it is a "God" who rises to life through suffering, with us,
with his creation. That a slain lamb stands on the throne means
that "God" is the one who gives his life for his creation, goes
under it and serves it instead of ruling over it.

* I promise that Rev. 4 and 5 have not been the center of biblical interpretation and of the church!

2018-08-03 @ 15:42:00 Permalink Spirit World Comments (0)
Trackbacks ()

Cherub theology, part 3: On the translation of the Greek word "zoon" and on the relationship of indigenous peoples to animals

I have previously argued in this book that the fourth and fifth chapters of Revelation are the center of the Bible. I would like to go further and say that the description of God's throne is the center of these chapters. But the throne has what many fundamentalists may not want to have there; animals. Five animals occupy the throne and carry Yahweh. Four animal-like cherubim and a slain Lamb. God cannot be seen, even though his appearance is described with the help of precious stones. But those who can be seen are animals.

Animals, who have been so oppressed in civilization! Here one is astonished and amazed at the radicalism of the Bible. Animals are given the most exalted position possible as a created being, those who carry Yahweh's throne. And God's incarnation on earth is a Lamb, a human being who has become one with the sacrificial lamb of the Old Testament.

Why has this not been given a more prominent place in Christian theology? Animals should be held in very high esteem because of this! But there is a reason. And that is that they have shamefully concealed what kind of creatures the four cherubim are by not calling them animals, but "living creatures" (The Swedish "Nya Levande Bibeln" [New Living Bible]), "creatures" (the Swedish "Bibel 2000" and the Swedish "Folkbibeln" [The Folk Bible]) or "beings" (the Swedish translation of 1917)*. This despite the fact that the Greek word translated with these concealing words is "zoon", and this word has been used for the word animal in Greek right down to our time, our "zoo" comes from that word, and "zoology" means "the scientific study of animals". In all other places in the New Testament except in the Book of Revelation in the Bible, all Bibles usually translate "zoon" with animals (see [here](#)), but not specifically when it comes to the cherubim in the Book of Revelation? Why? (You can see from the appearance of the cherubim that they are animals!) Well, the church looks down on animals, they are not suitable as bearers of Yahweh's throne. It also does not want to mix with paganism, which often has animal gods and gods who are half animal and half human. The Church does not call the cherubim animals, but when the Antichrist/Babylon is to be called something, then he is called "the wild animal" instead of "the monster" - the latter is a truer translation! Double desecration of the animals! Completely upside down! When the Bible exalts the animals, the Church defiles them by calling them something other than animals, and when the Bible wants to defile Babylon and the Antichrist and call them "the monster", then the Church calls them "the wild animal" instead of the monster (the monster is a non-animal, a

not-animal), something that defiles the wild animals of the forest immensely! Something is really rotten here.

The holiest place in the Bible, the center of the Bible, is desecrated and distorted through contempt for nature, God's sweet creation. Imagine how much animal cruelty would have been prevented if the Church had written "animal" instead of "being" and "creature" (and called the Antichrist/Babylon the monster instead of the wild animal). And if the Church had said with N.P. Wetterlund that there lives such a throne cherub in the heart of every animal, a creature that carries the throne of God.

Yes, perhaps the Church would not have despised man's animal nature as deeply as it did, if it were not for these translation errors. Despised it with celibacy and unnatural self-torture-asceticism. For one of these cherubic animals was a human being. We too carry a cherub in our innermost being. Deep down we are paradisiacal animals, behind the facade of civilization, but this is apparently something to be ashamed of.

It is strange to compare this contempt of the Church for animals, which has permeated the whole of civilization, even many atheists, (and which allows us to torment minks by keeping them in small cages for life), with the view of indigenous peoples and shamans on animals. The fact is that Native Americans in North America have eagle and buffalo dances where they put themselves into a trance to become one with the animals whose animal habitats they dance in. And shamans have totem animals, power animals, [spirit animals](#), which are animal spirits from the spirit world that they have as their guides and helpers, among other things in healing and for their journeys in the spirit world. They also have animal gods.

But this relationship with animals rhymes with the entire indigenous lifestyle, where people revere animals and name their children after them, such as "Bear heart" and "Hjortfot" ("Deer Foot"), where people make sacrifices to the spirits of animals and the animal gods to appease them when they have hunted and killed an animal, and where animals are considered to have spirits that live on after death. The Church has instead often explained, throughout history, that animals do not even have souls, let alone spirits that live on after death. A Catholic priest told me in Spain in 2011 that "*Animals are not persons*" when I tried to get him to help me stop animal cruelty in the village of Orgiva in Spain. To my ears, it sounded like blasphemy. The philosopher [René Descartes](#) in the 17th century also blasphemed, he said that animals were soulless machines that could neither think nor suffer (see a Wikipedia article on this [here](#)). And his views here have had an enormous influence on the attitude towards animals. And he is considered a great philosopher that all philosophers talk about!

The further back in history you go, the more common were animal gods and animal angels, in all religions, including Christianity, and the fact that the cherubim (animal angels!) have such a prominent place in the Bible is probably because it is such an old religion, that the animals "had time to come along", so to speak, before spiritual death set in. Today, the angels of the Christians have wings - bird people - a distant echo of the animal angels, the cherubim, who had six wings, more like insects with two pairs of wings than birds.

Yes, I kind of imagine that the angels who blow the trumpet (like the angels in the Book of Revelation) in our time of

apocalypse are insect angels, think of what the newspapers have written about the insect death, the "insect apocalypse" and what doomsday moods and doomsday mentality it has aroused (see what I have written about this [here](#)).

Yes, in the prison in Serbia (2010), there were small insects that acted as angels who woke me and the other prisoners up in the cell, with (symbolically) "trumpet blasts". Much of my cherub theology was born there and then, including my theology around the translation of "zoon".

* The old King James Bible in English, however, translates "zoon" in Rev. chap. 4 with "beast", but most other English translations do not have "animal" there, not even such literal translations as "Young's literal translation".

2018-08-07 @ 10:03:00 Permalink Askes Comments (0)
Trackbacks ()

Cherub theology, part 4: Critique of Wetterlund's prophetic animal symbolism

N.P.Wetterlund is, in the prophetic giant work "The Law of the Spirit" (1910-1912), a master in interpreting prophetic imagery, not least various animal symbols, such as the "cherub" and the "monster", which are found in the Bible. But when it comes to the "monster", he often seems to flip over to demonizing the

animal and the natural, he begins to interpret the "beast" (which, in the sense of a wild animal ["vilddjuret" in Swedish] is a bad translation, "the monster" would be better) as if it were the animal in us, the wild in us, as if this were something evil and anti-Christian. If the animal in us is something evil, then all animals are evil and then we are all helplessly lost, because we are actually animals in a purely biological sense. Then salvation lies in fighting our innermost, true nature, i.e. the paradisiacal animal nature within us, and then it becomes like reviving the ascetic body contempt and self-torture of old times, and ultimately it ends up in old gnostic teachings that matter is evil, is the soul's prison, and that the goal is to free the spirit from matter. Yes, we end up in a sharp dualism between spirit and matter, where the spirit is higher than matter, and should suppress and defeat matter.

Wetterlund could speak like this, because he was a Lutheran priest and fundamentalist, one who did not believe in Darwinism and the theory of evolution. With this in mind, we must reevaluate the entire animal theology. And with the arrival of ecology, we must reevaluate the concept of wildness, and ask ourselves whether it really is so sinful to be wild in the forest, living like wild animals and wild indigenous peoples. Suddenly it feels as if Wetterlund is turning everything upside down, and blaspheming God's pure and innocent animals in the forest, and even blaspheming our own primordial nature, the Nature within us, "God's" creation within us. And then we soon realize that **the cherubim were animals!** How does Wetterlund reconcile this with his demonization of animals? The cherubim were not just domesticated animals; a lion and an eagle were among them. And Wetterlund says that all creation has a cherub within it. Isn't

this "the animal within us", our pure and innocent, heavenly animality? Here Wetterlund is in a bind, and he never manages to untangle the tangle. But the cherubim go hand in glove with the theory of evolution, even with the idea that we are all related to each other, all creatures, coming from the same creative hand, and that man is therefore an animal.

To say that the natural is something anti-Christian is like blasphemy. It is to defile God's creation and pollute the imagination, yes, to support Babylon's reign of terror (called so nicely "civilization"). We do inwardly what humanity has done outwardly - we destroy nature. Wetterlund's animal theology has its external counterparts, he lived in the age of industrialism. Back then, before the environmental movement had arisen, one could still say that without receiving much backlash. Today one cannot. We have cherub guardians like [Pelle Strindlund](#) and [Annika Spalde](#), who would probably roar. And we have too many dogs among us, cherub guardians too, paradisiacal creatures who judge our dirty fantasies about the animalistic and the natural. Maybe Wetterlund didn't have a dog? For me to call my girlfriend's mother's dog Jonathan's animality anti-Christian would feel like a true blasphemy against God's pure creation.

If the word "human" had been used in the same way as the word "animal", there would have been an outcry, and people would have been accused of misanthropy. This despite the fact that humans have done so much harm throughout history, while animals are sinless, innocent and pure.

2018-08-12 @ 15:37:00 Permalink Antichrist Comments (0)
Trackbacks ()

Man can never become a true saint

Does man really become good when he throws off the yoke of civilization and becomes himself, lets his inner self out? I have some experience of this, as someone who has done this, and my experience is that you don't become a saint right away, but you become ecological, a wild man, a forest man. The wild animals in the forest don't seem to be saints either (think of how they eat each other and their power struggles and fights for females), but **they are exactly what they need to be** in order to be as useful as possible to the ecosystem. This is also what man becomes when he throws off civilization.

That one does not become a saint is probably not because one is not good deep down, but because one lives so far away from "home", the spirit world of atoms. Atoms are saints, as saintly as one can become. They must also be so in order to be able to create our world as fantastically as they have done. But we humans live in such a broken reality *, on an excursion from our true home, so far away from it, that there are no saints among us, and probably never have been, at least not in the same way as among atoms (one never speaks of the sins of the Catholic saints, which may, for example, have been to have threatened with hell). On the other hand, we can be ecological, just as much as the wild animals in the forest, so that we become maximally useful to the ecosystem. But can we avoid quarrels, the killing of animals and plants, self-overestimation, erroneous, destructive thoughts, false teachings and false predictions? No, we probably can't, we don't have the pure, simple divinity of atoms. But ecological goodness can be maximized, so that we don't destroy but enrich the ecosystem, just like the wild

indigenous peoples and the wild animals, and that's quite a lot of goodness, just that, so let's not despair! In any case, I think we do more good for the whole if we become like the wild animals, not like the Catholic saints, who were often civilization-creating in the midst of their holiness (and civilization is "Babylon", the center of oppression and the destruction of life). They often missed the most important thing, solidarity with nature and the animals, the basis of everything, this is so rarely revealed, but in the best asceticism you can glimpse it, in Francis of Assisi you can glimpse it, even if he did not consciously advocate that we should get rid of civilization and return to the lifestyle of the wild indigenous peoples (if such thoughts existed, at least this has not reached the biographers). This is precisely because this has never been a theme in the Catholic Church, the most important thing has not found a place there, only vague speculations about a transcendent kingdom of heaven, which has never really taken hold here on earth, because then the Catholic Church and civilization would have to be dismantled, and this was unthinkable.

* a sign of how broken our reality is, is that we have to kill in order to eat, even vegetarians kill - plants. Atoms have none of this, they do not need to eat. And this struggle for existence, it ultimately finds its way into our relationships, like quarrels and fights, something that atoms don't have either, I think.

2018-08-16 @ 19:42:00 Permalink Animals Comments (0)
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A little body theology

One can learn from the great spirituality of dogs, which is very physical, that a spiritual person is not one who has conquered the physical and gone beyond it, but one who is more physical than ordinary people, since the spiritual is the deep dimension of the physical, is in the physical, lives in nature and the physical as its soul and animator. This is not that one defeats, subdues and submits the body to oneself, but **that one lives in harmony with it instead**, making it more whole and alive and real.

The Christian theology of the body (like Ola Sigurdson's theology of the body) is approaching this more and more, and is beginning to value the body after millennia of body contempt.

“Matter is not lacking in magic, matter is magic.” (Terence McKenna)

2018-08-23 @ 15:28:00 Permalink Dogs Comments (0)
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Body Theology Part 2: A strange paradox

It is a strange paradox that civilization bathes in luxury and abundance, seemingly hedonistic, but oppresses the body and all that is animalistic and keeps it in slavery, forcing the body up in the mornings to 8 hours of slavery 5 days a week. The wild animals, on the other hand, live in deep poverty and asceticism, seemingly anti-hedonistic, but affirm the body and the natural

and animalistic, and do not work, but live in great freedom and spontaneity, following their natural instincts, completely without slavery. This is one of the strangest paradoxes we have. And it is a paradox that says a lot.

2018-08-24 @ 14:29:00 [Permalink](#) [Askes](#) [Comments](#) (0)
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Axel Munthe: An early animal rights activist

The Swedish author and physician Axel Munthe (1857-1949) became world famous in his time for his autobiographical novel "The Book of San Michele" (1928), which was translated into several languages, but he has unfortunately not been included in the Litteraturhandboken's ("Handbook of Literature", 1999) large author encyclopedia of foreign and Swedish authors, nor in the major Swedish literary history works of the 20th century (!), despite Wikipedia writing that "*The Book of San Michele by Axel Munthe has been claimed to be the 20th century's most widely distributed book by a Swedish author*". The book is a masterpiece, not least the final part, where it becomes clear what a warm heart Munthe had for animals, as an early animal rights activist. The final part of the book is about Munthe having a dream that he enters the spirit world and visits heaven. He is like a sinful beggar who just manages to sneak through the gate of heaven, with his dog waiting outside, and he is examined by Saint Peter, who believes that things are looking very bad for Munthe's soul. Then Munthe is taken to a trial in heaven where

his final fate will be decided. The judges, a group of stern prophets, saints and church fathers, led by Saint Ignatius (of Loyola) *, are finally in agreement: Munthe should be thrown into eternal hell, not least because he has an unclean animal, a dog, with him, and a long record of sins. Munthe protests against that the dog is unclean, and when he is about to be thrown into hell, Francis of Assisi walks into the courtroom wearing his threadbare monk's clothes, and Saint Peter mutters "Always him", exasperated. Francis saves Munthe from damnation, and so the book ends.

It felt like a vindication for me, who experiences the Christian fundamentalists' contempt (in practice, think of the Christians' animal oppression, but also in theory) for animals and the animalistic - as if it were almost anti-Christian, yes "pagan" - as a threat to me, a threat of damnation, because I have allied myself so much with animals that I am extra exposed to this contempt, it leads me not least to being declared insane. I have actually taken this threat of damnation so much upon myself that I had a hellish psychosis in 2011 where I believed I was the Antichrist and eternally lost. I can still go and wonder if I am damned, among other things due to certain horrible side effects of my psychiatric medication (neuroleptika).

In February next year Munthe will be free from copyright, and then I will publish the end of "*The Book of Saint Michele*" (the section about his visit to heaven) on my blog and as a free e-book on the Internet Archive, it is a piece of classic literature, one of the real pearls of world literature, which deserves to be spread online.

But here are a couple of quotes from the book, so you get a taste:

"They (the dogs) are all quite alike, they are all ready to love you and be loved by you. They are all representatives of God's most lovable and morally most perfect creation."

"Why don't these well-meaning animal lovers begin by putting their efforts into putting an end to the display of wild animals in circuses and menageries? As long as this scandal is tolerated by our laws, we cannot claim to be called civilized people by a future generation. If one wants to understand what barbarians we are, one has only to look into a traveling menagerie tent. The cruel animal is not behind the iron bars of the cage, it stands outside."

Amen! So true!! Circuses are something hideously disgusting, a terrible disgrace to humanity, to find enjoyment in the suffering of other creatures, in the same spirit as bullfighting.

* Many readers of Ignatius of Loyola's "Spiritual Exercises" are not familiar with the fact that he was one of the leading inquisitors in the Catholic so-called "counter-reformation" in the 16th century, and he is behind much persecution and torture of Protestants at that time, and even later. He was the founder and leader of the Jesuit Order until his death, and this order was an important tool in the counter-reformation, and the most important tool of the counter-reformation was the Inquisition. This should come to light more, so we are careful about using his name and texts. One should consider that Loyola is a saint within the Catholic Church, and that this is not rejected by

Catholics, says something about the rottenness of this church and its lack of church history knowledge, and even blindness to the atrocities of history.

2018-08-27 @ 14:58:00 [Permalink](#) [Animal Liberation](#)
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Looking at life from a roe deer's perspective

Imagine that you see life from a roe deer's perspective. Suddenly, life is kind of upside down. The forest becomes your home, your sanctuary, your living space, and the city becomes something foreign, sometimes a threat, something to be wary of. Previously it was the other way around.

This shift in perspective also happens the day you become homeless. You kind of enter the reality of the roe deer, the forest then often becomes your sanctuary and your shelter, where no one chases you out. And the people and the city become an ever greater threat the deeper you go into homelessness; police and guards become a threat. Previously they were your protection.

Ask yourself; which of these perspectives is truer, more true to reality?

2018-09-26 @ 14:36:04 [Permalink](#) [Animals](#) [Comments \(0\)](#)
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The poem "Cherub" by Karin Boye

(translation by Lars Larsen)

You too, who are tormented by everyone's blame,
you too are called to your place among the cherubim –
with lion's feet, with sun wings,
with awe-inspiring human head:
animal-angel.

They cry out after you: "Unclean, unclean!"
Because they were never touched by purity.
Flame, gather your sparks from the corners,
the forge awaits, and the hammer that forges you into
lightning
shall teach you the swift purity of lightning
and your name among the cherubim.

(Karin Boye)

(mediated by the philosopher Hugo Strandberg at Åbo
Akademi University)

2018-07-23 @ 14:53:00 Permalink Poems and songs
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